Vol. I no. 2

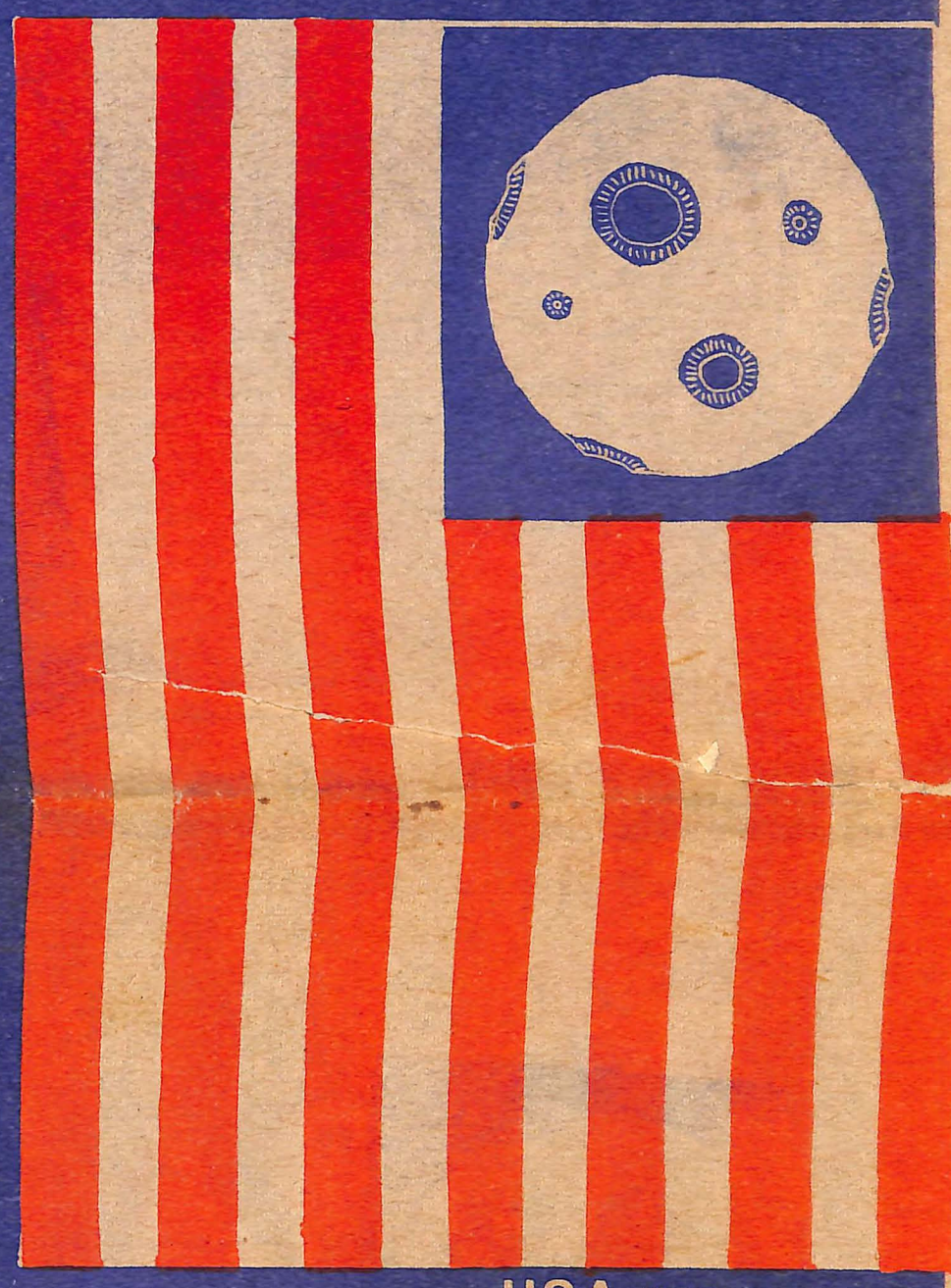
AUGUST 7, 1969

View From The Bottom

HOW MUCH? 25¢

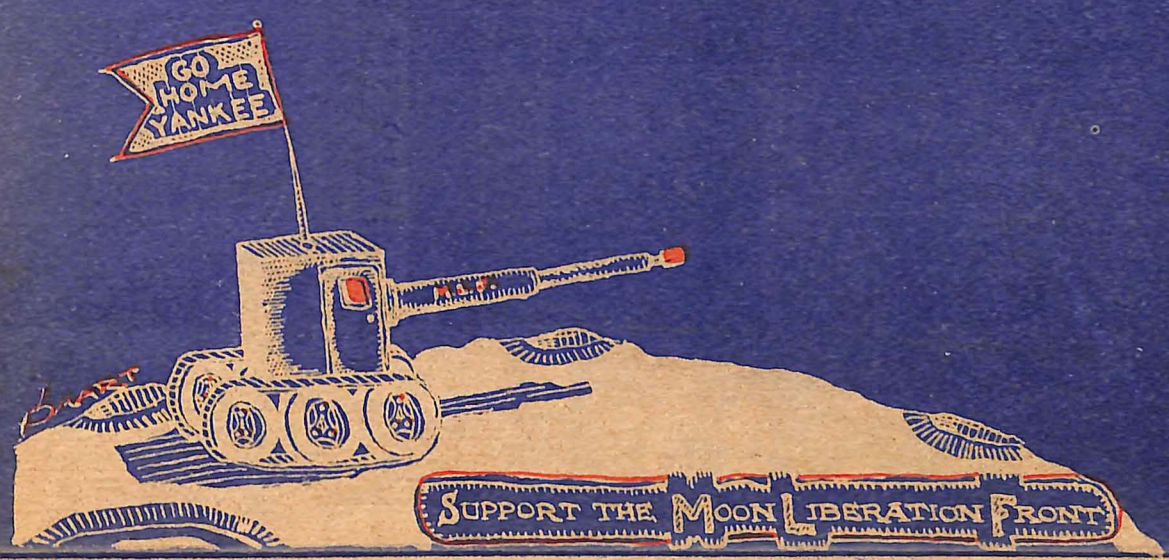
NEW HAVEN, CONN. GOOD OL' USA PLANET EARTH

ONE SMALL STEP FOR MAN... ONE GIANT LEAP FOR MANKIND.



U.S.A. INCORPORATED

BULLSHIT!



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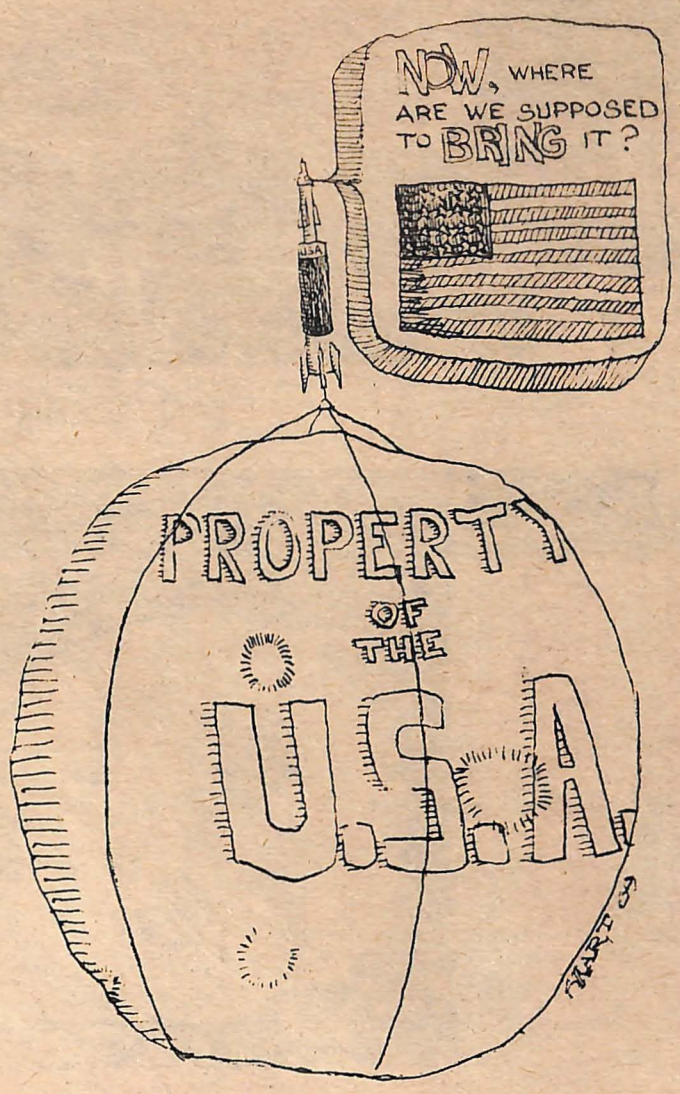
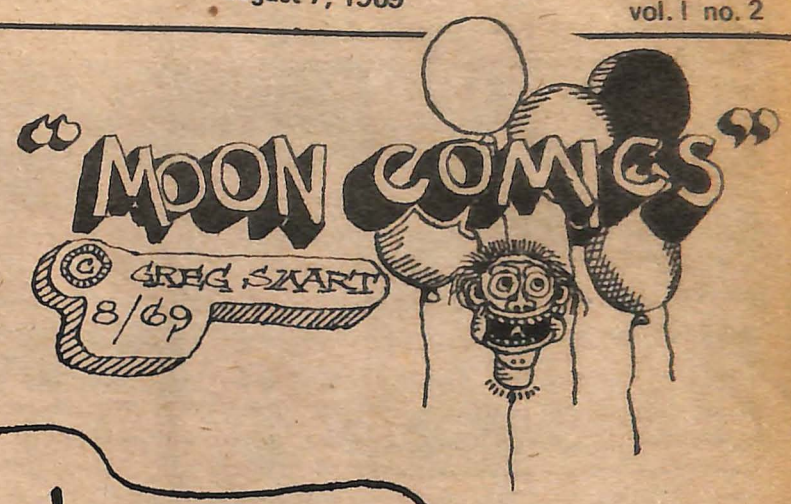
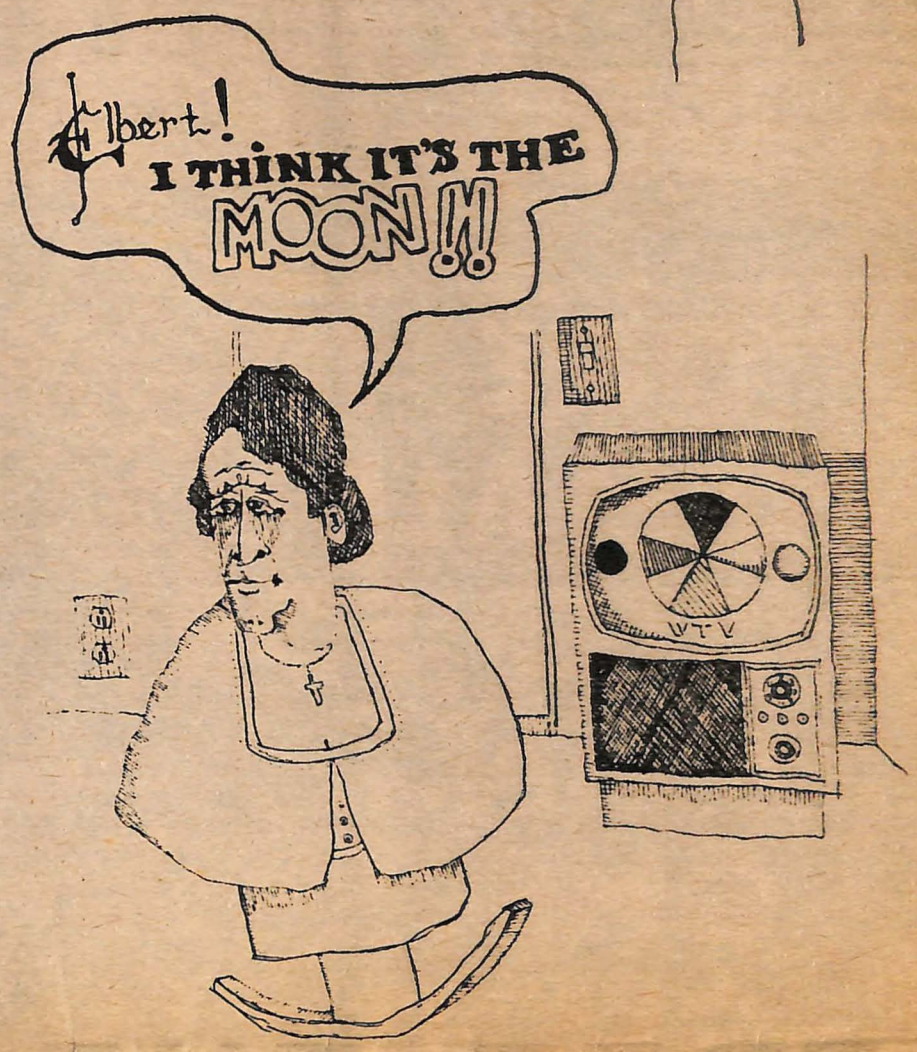
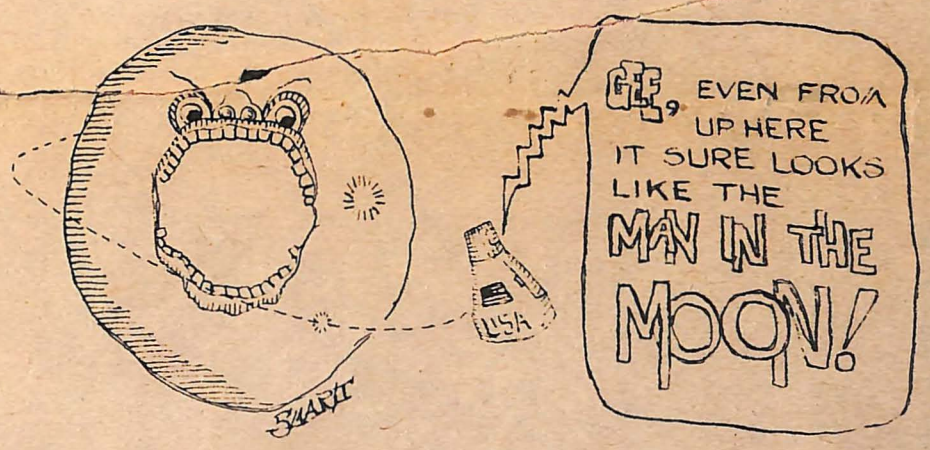


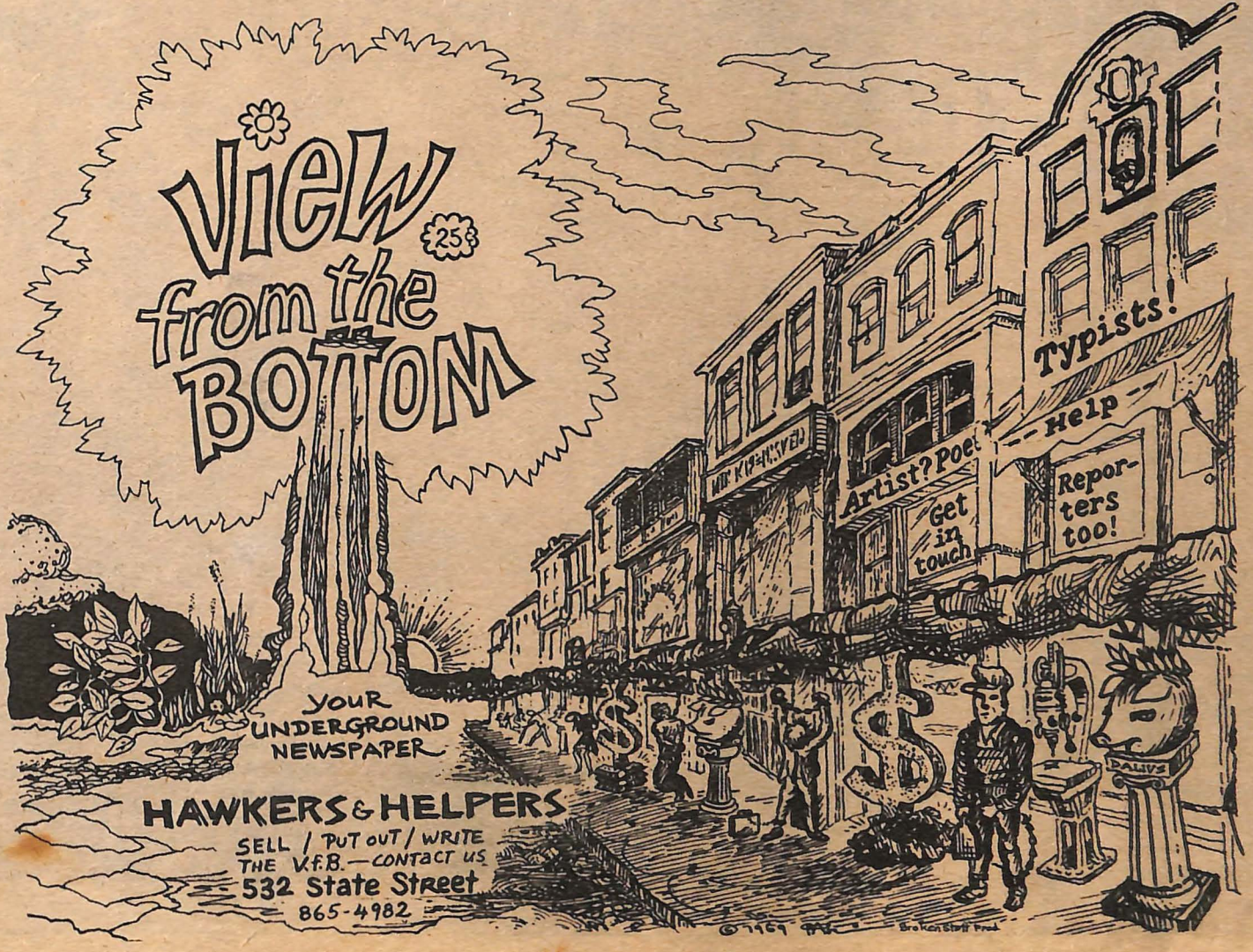






"MANY A BUM SHOW HAS BEEN SAVED BY THE FLAG."

George M. Cohan



STAFF FOR THIS ISSUE

PC Akwai, Ira Bartfeld, Neal Beck, Kathy Bradly, Tom Cole, Bill Crawford, Richard Denigris, Carl Dimow, Charles Draper, Robin Hicks, Hugo Dwyer, Andy Gray, Rich Jacobs, Mitch Kapor, Dave Kricker, Robyn Lewis, Carol Lechine, Dick Mann, Peter Moncure, Bill Morico, Dean Nardquist, Guy Nassberg, Andrew Popper, Greg Smart, Don Steed, Mark Tushnet, Meryl Zeidenberg, Laurie Zoloth, Shey, Sandy & Sandy.

PAPER PUSHERS

Group W Bench / 76 Edgewood
Cutler's II / 31 Broadway
Yale Co-op / 77 Broadway
Liggett's / 18 Broadway
Liverpool / 280 York Street
Book World / 1143 Chapel
Chapel Book Exchange / 1130 Chapel
Whitlock's / 15 Broadway
Skin Trader / 1335 Chapel
Exit / 425 College
Free School / 1104 Chapel

FREE THE PANTHERS

THE NEW HAVEN police department, courts and newspapers have framed 12 members of the Connecticut branch of the Black Panther Party. (BPP) The New Haven frame-up is part of a nation-wide series of attacks on the BPP by local authorities. In the attempt to destroy the Panthers over 100 members of the Party have been arrested, and at least 10 shot to death in the streets by police.

by Dick Mann

The speed and brutality of the repression against the Panthers is a response to the success they've had organizing black Americans to fight for their rights. As the Panthers have grown, the government and press have conducted increasingly severe and coordinated attacks on the Party and its members. The New Haven frame-up shows clearly how repression is carried out:

ITEM: At the time of the arrest, police claimed they found a tape recording of a "kangaroo trial" of Alex Rackley, supposed made by the Panthers. (Rackley was the man whose murder police are trying to pin on the Panther 12.) Not only were the Panthers supposed to be stupid enough to make an incriminating tape of the trial, but also to leave it in their office.

ITEM: The press gave big, front-page coverage to police accusations tions. They've consistently played on the fears of white people, giving the false impression that the Black Panther Party is out to terrorize white people. Almost no coverage has been given to the Panthers' answers to the police charges, to the constructive 10-point program of the Party, or to their active cooperation with all progressive white people and organizations.

ITEM: The prosecution avoided a hearing on probable cause. Such hearings are standard procedure in all cases, and are the way defense lawyers get to hear the prosecution's case so they can prepare their own. Thus the Panther 12 have intentionally been denied access to the evidence that will be used against them.

ITEM: The jury will be chosen from the New Haven jury list which reads like a draft board -- old, white, middle class and very conservative. The Bill of Rights says we can get a trial by our peers -- but that does not work if you're black, young, a worker, or a GI.

ITEM: Police and the FBI around the country have used the New Haven case to harass other branches of the BPP. In Chicago, the Black Panther office was broken into and busted up and 8 members of the Illinois branch arrested, on charges of harboring a fugitive from justice wanted in New Haven. (Ironically, the fugitive wasn't found there, but the 8 were arrested anyway.) The Panther office in Denver was ransacked by police in search of people wanted in New Haven. During these harassments, Panther printing presses were smashed, literature destroyed, and money from the Breakfast for Children program stolen by the Police.

ITEM: The New Haven power structure has in the past few years framed other black activists in the area. Ronnie Johnson, Fred Harris, Kenny Kinsler and others have been brought before the courts repeatedly on charges ranging from drugs to gun violations to a "bomb plot." The tactics of the Panther 12 frame-up have been used many times before.

Throughout American history similar attacks have been launched against other radical groups. The Palmer Raids of 1919 and the McCarthy period of the early 1950's threw many radicals in jail. Police have consistently been called in to bust up labor strikes, ghetto rebellions, student demonstrations, and other popular fights.

The repression has come down on the Panthers because they pose a serious threat to the power of America's rulers. The Black Panther Party's program and organization challenge the American system around one of its most vulnerable points: racism. By fighting racism and explaining why it is so ingrained in American economic, social and political relationships, the Panthers are developing revolutionary political consciousness among black and white Americans.

In 1966 the BPP issued its 10 point Program. It explains the specific goals that the Panthers demand for Black People:

(1) We want freedom. We want power to determine the destiny of our Black Community.

(2) We want full employment for our people.

(3) We want an end to the robbery by the white man of our Black Community.

(4) We want decent housing, fit for shelter of human beings.

(5) We want education for our people that exposes the true nature of this decadent American society. We want education that teaches us our true history and our role in the present-day society.

(6) We want all black men to be exempt from military service.

(7) We wnat an immediate end to POLICE BRUTALITY and MURDER of black people.

(8) We want freedom for all black men held in federal, state, county and city prisons and jails.

(9) We want all black people when brought to trial to be tried in court by a jury of their peer group or people from their black communities, as defined by the Constitution of the United States.

(10) We want land, bread, housing, education, clothing, justice and peace. And as our major political objective, a United Nations-supervised plebiscite to be held throughout the black colony in which only black colonial subjects will be allowed to participate, for the purpose of determining the will of the black people as to their national destiny.

This program represents a set of concrete goals for the oppressed black people of America. The Panthers, however, have an analysis which leads them beyond the specifics of these 10 points.

The Black Panther Party has made it clear that they believe the real enemy of black people is capitalism. Racism is profitable to the owners of industry and the people who manage their system. It's profitable directly because less money has to be paid to black workers, and indirectly because it makes it harder for white and black people to fight back together.

The only way that black people can be truly liberated is by building socialism. The Black Panther Party is expressly socialist. Because it is working towards socialism (and against private ownership of big business) big business is against the Panthers. If big business is against you, you're in trouble. That explains a large part of why the police, courts and newspapers have fought so hard against the Panthers: it's their job to keep capitalism going, and stop its opponents.

The repression of the Black Panthers, in particular the New Haven Panther 12, is a result of their challenge to American racism, their analysis of its causes, and their program for fighting it. The panthers are working in the interests of all of us students, workers, street people, black and white and against the people and system which oppress us. We have to support the Panthers and fight the frame-up. Our battle should have three parts:

I. Free the Panther 12. We must do everything we can to get our brothers free. That includes joining support demonstrations, passing out leaflets, showing up at the court house during the trial, contributing money to the Panther defense fund, etc. We should spread word to our friends: "Free the Panther 12."

II. Free all political prisoners. All over the country Black Panthers, SDS people, union organizers, black and white radicals from lots of different groups, and people who daily defy the system in individual acts of rebellion are in jail. We should fight to get all of them free. On October 11th there will be a nation-wide demonstration in Chicago, called by SDS. One of its demands will be "Free All Political Prisoners."

III. Build the Movement. The best support we can give the Panthers is to build a strong American radical movement. We should get people moving in the schools, on the streets, in the factories, and in the communities to fight against the War, racism, prison-like schools, low wages, high taxes, police repression— in short, to fight every evil produced by American Capitalism.

FREE THE NEW HAVEN PANTHER 12
FREE ALL POLITICAL PRISONERS
BUILD THE MOVEMENT

MELLON SLICES

The Mellon Art Gallery, which exists because millionaire Paul Mellon can get more money by donating his art collection, tax deductible, to Yale than by selling it on the open market, is a prime example of how Yale expansion works. It will take up a whole block of downtown New Haven now used by small stores, most of which have been there for over 15 years, and inexpensive apartments, replacing it with pictures of 18th century British Aristocrats going to foxhunts, and balls painted by long-dead artists. While this is a perfect description of what Yale wants New Haven to admire, most people in this city are demanding to know more about their lives, their art and their heritage. English gardens seem absurd in a city trying to grapple with social, financial and cultural identity problems. They seem criminal in relation to miners dying of black lung in the mines where Paul Mellon digs his fortune. An air conditioned art gallery has nothing to do with answering those problems.

The Free School seems to be no answer either. In fact, most people in the Free School are concerned with just teaching their classes or attending the Free School Rock Concerts, but it's a beginning, of sorts. It's based on a simple idea that learning is a sharable thing–something Yale has yet to discover. A Free School could benefit the people of this city like no art gallery ever could. It's dangerous, because it begins to suggest that people getting together just might have more power than corporate interest. It's dangerous to Yale in another way: the Free School could be a catalyst to mobilize opposition on the block against the art gallery when the bulldozers start ripping everything down next summer. Yale probably wishes the Free School community, with its embarrassing questions about ownership and Yale's responsibility to the community were no longer around.

There exists in the Free School a kind of determination to build their own community–however, most people feel this can be best accomplished by being nowhere around Yale. This attitude Yale is only too happy to take advantage of.

When Assistant Provost Langdon began to get letters and calls from angry Free School organizers and supporters, and a delegation of A & A students said they wanted no part of the Free School eviction, that they were not moving in a liberated space-he quickly offered the Free School other, less crucial storefronts–anything away from the Mellon Block. Yale owns an awful lot of New Haven, and is willing to buy off the school because it knows a People's Park issue would not only damage Yale's plastic liberal image, but might even wreck the Mellon Caper.

Yale probably wins this round. It seems that organized resistance is, once again, not possible. Both Yale and the Free School want to "do their own thing"–teach in isolation from institutions, poverty, despair in Pennsylvania coal mines, or New Haven's Hill. The obvious and necessary collision course was averted.

1. Wilson
2. Thoreau
3. Goose
4. New York Post
5. Lincoln
6. Hayakawa
7. Jefferson
8. Fromm
9. Johnson
10. Hoover
11. Twain

See Page 13

....Like a Ball and Chain

she's a Famous Person, so I went to see her at the Bowl with a streak of the kind of excitement I can imagine a Beatles-crazy teenybopper having had five years ago–she was dynamite in Monterey Pop, and I was waiting to be moved.
Gordon Lightfoot? not quite what I was expecting. He played well, sure... but his stage presence was embarrassingly bad, mumbling ad libs I couldn't understand the reason for, forgetting the words to songs, even, or singing a 17-verse song about dog piddle. I guess I'd have dug it more if I were 13. The minute he leaves ("Have we done our 40 minutes? I guess we'll go now."), it starts raining, which increases the drag feeling and extended it for about an hour, soaking everyone in the process.
If there's anyone reading this who's never been to a live rock event, you ought to do it sometime, if only to dig the difference, the *physical* difference, between the sound of the rain tapering off and the empty stage, then Janis appears as if from nowhere like a potent charge of static electricity and suddenly **BAM** they're playing and it's in your head.

yeah. her band is alright, they've been working hard and all that, and she's doing the Joplin thing, I could recognize her voice anywhere.

but after a while I notice I'm just listening, not getting really excited, after all that thing of her first coming on... All the tempos are faster than I remembered them, and I catch myself getting into the music less and less. After what seemed a short while she splits and everybody screams, that's what you do when a famous *person like her splits, so she comes* back yay and does uptempo Ball and Rock okclapclap.... don't get me wrong, she was pretty good, but....

Peter Moncure

MUSIC

dandymodagogo

Since socalled "serious" music turns me on, I had heard the first album by the *New York Rock and Roll Ensemble*, didn't like it too much, though they seemed to be good musicians and had fun playing Bach in between some not-too-impressive rock, you know, integration of musical styles, two of 'em play oboe and the bassist plays 'cello, right. I knew about all that. But baby was I surprised when, after the usual delays due to equipment hassles, it started to happen.

Outside of the fact that people had to pay to get in, the Starlight Music Festival in the Yalie Law School Courtyard is a pleasant way to spend an evening; the director is a jovial bearded fellow with good stage presence who seemed quite at home scheduling a rock thing in an otherwise classical format; the audience (somewhat swelled for the occasion) didn't seem to notice the change at all, though I overheard a few parents' "I hope they're not too loud" and spotted a few hands over ears.

They all wore dress shirts and tails, but when the guitars and organ started playing, the resemblance to a classical ensemble ended instantly. Or did it? They did so many things right that I usually miss in live acts; the music stayed interesting from one song to the next, because of the way the songs melted into one another? or maybe because of the arrangement of songs in the program so that they all sounded different one from the next? or the beauty of the individual songs themselves? or the low-key rapping between some of the songs? All through the concert it was WOW what are they going to do next, and they'd let it out some more, until towards the middle of the second set my mind began to fuse with the sounds, and that was a headbender—the whole experience was exciting as all hell, being able to get into the stuff that was going down about as much as it's possible to, and digging every minute of it.

They have a second record, out about a month, which they like much better than the first ("It took us four days for the first one, three weeks for the second."), and if it's got even a small piece of the strong vibes at the concert, it'll render your dandymodagogohomestyle phonograph a very heavy experience; see them by any means if you can, it's a memorable trip, as anyone who was there will tell you. Thanks to everyone connected with a Good Time for All!

p. m.

Newport II

Very likely the last festival ever to be held at Newport, last weekend's folk festival proved to be an uptight clamped down bastard little brother of the jazz festival of two weeks ago. Police and city fathers combined to make the weekend uncomfortable for non-ticket holders (read young people), including the many who wanted to pay their way into some but not all concerts.

The Hill above the festival grounds was conspicuously devoid of anarchy Saturday night, as friendly cops from Newport and neighboring communities emptied wine bottles and patrolled a fifty yard strip of ground on which non-paying spectators were forbidden to tread.

In town almost all public areas were strictly off limits for sleeping at night. To accomodate some of the thousands of enthusiasts that the Festival's publicity inevitably attracted, a number of local churches had volunteered some of their grounds for sleeping space. The christian charity was fully appreciated.

Musically the Festival was unexciting with one exception. The Saturday afternoon "workshops" (actually mini-concerts), which have always been the cheapest and most interesting segment of the Festival, managed to loosen up the atmosphere somewhat. For once people without box seats could get close to the performers, and everyone could choose exactly who he wanted to hear. The one show stopper occurred at the Black Roots workshop, when the 99% white audience went wild over a give-and-take routine between Muddy Waters and his white harmonica player.

BIG BAD BUST

by Tom Cole

Five undercover agents, operating in the Fairfield County and Westchester area between June 5 and July 15, carved a name for themselves in the annals of narcotics history with a bust of 120 last week.

Thses loyal public servants cruised around in a pink Lincoln and a souped-up VW, hitting spots in Fairfield such as McDonald's and the Carvel parking lot. Prime targets in Westport were the Ice-cream Parlor, Big Top, and Bill's smoke shope. Other areas hit were Greenwich, Stamford, Darien, Norwalk and Bridgeport. The narcs all claimed to be from Bridgeport when talking to Westport people. Our informant described four of them as follows: One was about 19 or 20, with a thin to medium build and granny glasses. He was short, wore blue jeans and looked like a greaser trying to play hippy. A second was also short, with black, disappearing hair and a pot–belly. He was about 27 or 28 and had a short scraggly vandyke of about a month's growth. Another narc, who looked like he had just gotten out of the service, had long blonde hair and was the only one of the bunch who looked like a head. He was about 5 feet 10, thin, wore sloppy t-shirts and bells, and drove the VW. The last narc we have information on had brown hair and a Princeton look (which probably means he's a fag).

The narcs never showed up alone; they always bought stuff in pairs. They would hang around for a while and pick some dumb kid as a contact. Scag was always what they wanted first. They copped hash, mescaline, acid and scag, often getting burned. They never bought big or turned on, dropped or did stuff, but probably smoked hash or a reefer on the sly. There are many reports of them buying "beat acid" (getting burned) and claiming they had a good trip. They often bought more than once, but never from the same person.

From all indications it seems that these cops are from the state. They had the names of addicts, users and pushers, presumably from local cops. All the people busted were small time and very few were dealers. It is possible that these rookie narcs will be in the area around here soon. The Message: BEWARE OF SNAKES IN YOUR GRASS!

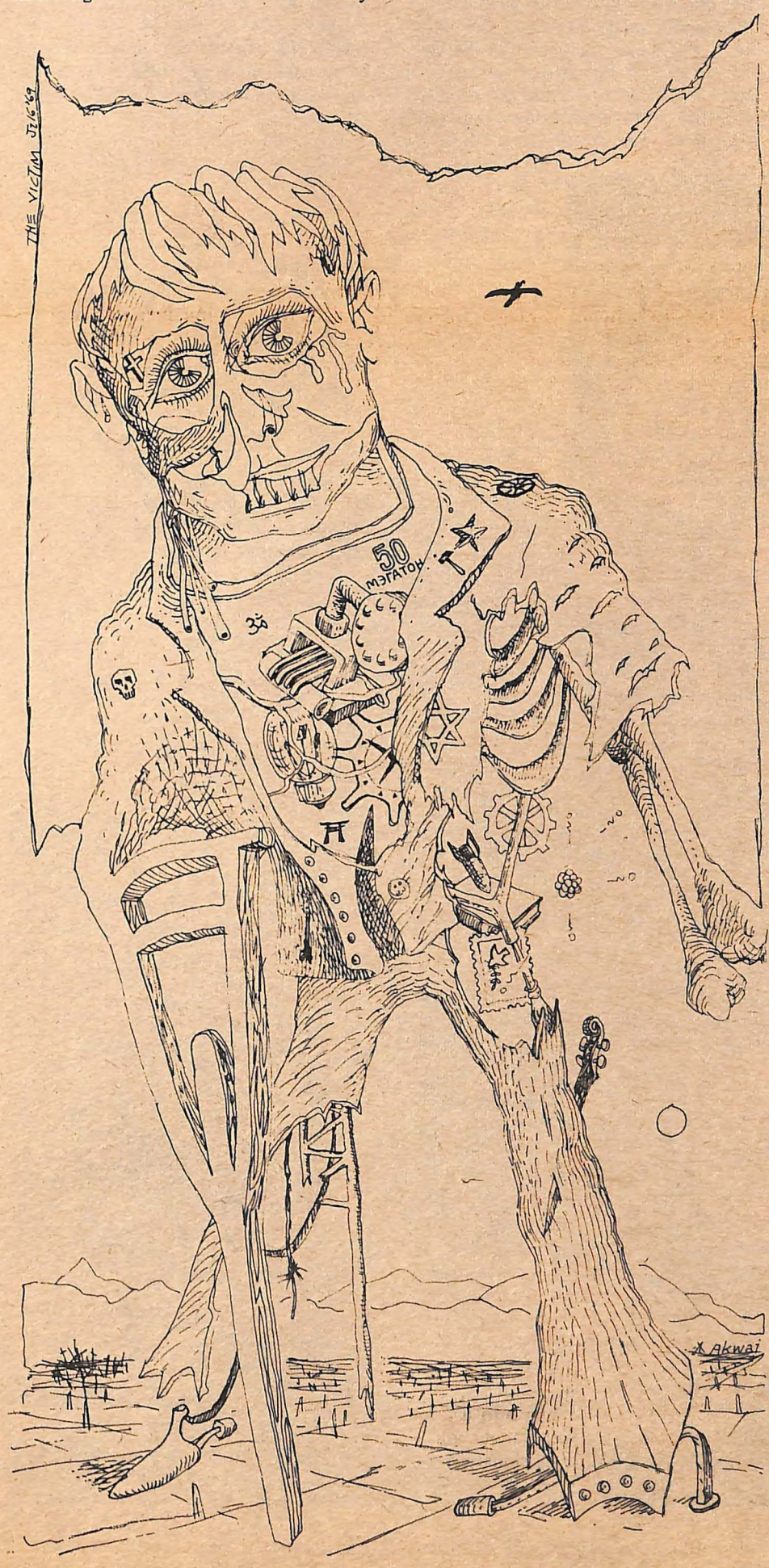
The infantile way the bust was handled underscores the senselessness of cop's attitudes towards dope. Busting little people and kids as young as age 14 intensifies the problem rather than improving it. Ignorant authorities who blindly persist in trying to punish those "deviants" (or maybe communists) who break the law (regardless of the law's validity) often only suceed in fooling themselves. The method never attempts to deal with the root of the problem; it simply tries to stifle the "undesirable" effects. This pointless harassing of younger and smaller users and pushers of soft stuff often ends up in larger dealing and hard stuff.

The roots of the problem lie in a repressive individualistic culture that provides no channel or real motivation towards fulfilling our moral and social nature. It is that culture whose sense of moral holiness is terribly offended by youth's turning on to escape the legacy of its emptiness.

Fun and Games

A group of people affiliated with Free School are interested in forming a Craftsman's Guild and Workshop. We have secured some lumber and have begun building three sturdy work tables in the back room of the Free School on Chapel St. We want to create a workspace and a pool of tools and talent. We need ideas. We need tools. We need people who need some space to work. We want to do leather work, candlemaking, pottery, painting, cabinet-making, dyeing, beading -- whatever it is that you can do and you want to share. We hope to develop a retail market for the things we make -- money for the Free School, to cover the cost of materials, for developing a new community in New Haven.

If you like to build, to share your skills, we want to meet you. Leave a note with your name, address and phone number, your interests, and things you'd like to share with us (Craftsman's Guild and Workshop) at the Free School.



DIRTY LITTLE WAR

Andrew Popper

August will bring the fifth (count 'em kids, FIVE!) anniversary of American heavy interference in Vietnam. To confront the absurdity, the New Haven Resistance is calling for an anti-war demonstration on the Green Tuesday, August 6 (Hirshima Day), at 6:30 P. M.

News from the war front, the anti-war front, and the public relations front:

The latest thing to come across is a lot of noise about troop withdrawals. Sounds too good to be true? Well it is... too good to be true, that is. The troops withdrawn were all due to leave anyway. In fact, one commander was shown on television leaving his "withdrawn" men stateside to return to Nam because his own tour of duty there could not be shortened. For what the U. S. press won't tell you about the war, a good place to look is Wilfred Burchett's columns in the Guardian. Here's a man whose stuff appears regularly in some of Europe's most establishment papers--yet in America only the radical press dares carry his factual, accurate articles. In a recent dispatch Burchett commented that while Nixon's advisors were busy trying to appease opposition with a sham withdrawal, American planes dropped 46,000 tons of bombs on somebody else's country (in the month of June alone).

The big news on the anti-war scene is the dismissal of charges against Spock and Ferber, along with new trials for Coffin and Goodman. The Appeals Court decision was based on findings of conspiratorial intent expressed after the supposed conspiracy took place. The court ordered a new trial for Coffin and Goodman on a minor technicality, but insinuated that they should be found guilty because of acts or statements apart from the supposed conspiracy, but which clarified its criminal intent. Explanation follows.

Conspiracy works this way: if a couple of kids get together and decide to steal a candy bar, they are guilty of conspiracy even if they don't steal the candy. Coffin and Goodman agreed, along with the others, to help return the candy wrappers of kids who no longer want to be customers at the store. Their guilt is established (in the court's opinion) by their later expressing (by word or deed) a criminal intent in the original agreement. The court's minority opinion points out the inconsistency of convicting a man for conspiracy on the basis of acts other than crime, acts possibly not even unlawful themselves.

The real lesson of this case is that the courts are trees that bend with the wind. Like the troop withdrawals, the decision was designed to appease public opinion without requiring the government to budge from its position. If all the people who support Coffin had been organized behind the cause, he and Goodman would not be facing that jail term today.

Rev. Coffin, incidentally, was unavailable for comment in New Haven this week. Informed sources at Yale say he is vacationing with a friend somewhere on a secluded island.

There's still that Resistance demonstration on August 6. I'm not saying you've got to go if you're against the war. You know that one demonstration won't stop the war, and it won't change your life much. But just think about whether you want to go on all your life buying candy at the big store.

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dylan on BLACK JESUS

Dylan is freaked out on the Bible. He just doesn't read the same thing into those scriptures as all these Sunday norming preachers. So he writes the Ballad of Frankie Lee and Judas Priest. Only thing is Judas is really Christ in the song and Frankie is really Judas. Dylan was bugged about what John had to say in his gospel because John just didn't say the same things as Mark and Luke. So Dylan read between the lines and decided that John thought Jesus had been on a big ego trip. Like Jesus had run out of spectaculars on earth, and had to think up one big act to go out on, so that he could be everlastingly famous. And he decided on the martyrdom thing and so he asked Judas to betray him. Like a good disciple Judas followed orders. Then Jesus, seeing that he didn't really want to die, but just wanted the fame that comes from martyrdom, clued in Joseph on the plot, and Joseph kept the fact that he was a disciple a secret, and buried the man whom everyone thought was Jesus but was really Judas. So three days later when they discoved that Jesus had risen from the dead, Surprise! funny thing that Jesus had never been dead and only John knew it and he kept his guilt well concealed and muttered underneath his breath "nothing is revealed." So Jesus started this thing about sacrifice being the most noble act, and Dylan isn't sure whether Jesus had any good intentions or whether he was just after fame for its own sake. But even if Jesus was into good things when he martyred himself, he left his message at the mercy of his disciples who did not understand him. "Well Frankie Lee and Judas Priest they were the best of friends."

Bullshit.

Jesus said: "You are my friends if you do what I command you. No longer do I call you servants for the servant does not know what his master is doing."

That's the kind of friendship these two cats are into. Now Judas he's white, successful, has money, thinks he's got the answers and Frankie he's poor, black, has stayed in his place but is starting to get hip. Judas, he's used to tellin Frankie what to do but he sees for his game to work he's gotta think up a new angle. Everybody's hip to the old act. Black capitalism! that's the thing to keep em in chains. "So when Frankie Lee needed money one day Judas quickly pulled out a roll of tens. And he placed them on a footstool above the plotted plain, sayin "Take your pick Frankie boy, my loss will be your gain." All out of the goodness of My heart. Bullshit. So Judas comes. on like he wants to help Frankie like all those liberals who went into civil rights. But he shows where he's at when he places those bills on a footstool; he wants to make Frankie stoop to get that money-- and when he addresses Frankie as "Frankie boy." Frankie, he sits down and puts his fingers on his chin, the same old submissive bag, but then Judas puts on this intense, humiliating stare, the master-servant bag all over again. Now Frankie gets hip and like SNCC which kicked out the liberals, he asks Judas to leave: "Would you please not stare at me like that. It's just my foolish pride. But sometimes a man must be alone and this is no place to hide." Black power.

With a condescending wink, Judas leaves, allowing Frankie to get into the capitalist bag by himself. But he adds the parting shot "But you'd better hurry up and choose which one of those bills you want before they all disappear." You know boy, in the marketplace you gotta get there first and beat all these other guys, and anyway I gave you this cause I'm such a nice guy and I can take it away any time I want. "Then after (Judas ate) the morsel Satan entered into him; Jesus said to him,"what you are going to do, do quickly."

Judas thinks he has found the solution to the social problem, so he leaves convinced that he has the key to paradise. But he discovers instead that he is trapped in a bad bag, "stranded in a house," and summons Frankie's help to get him out. Perhaps this is a recognition that the system can only be saved by blacks and an appeal to them to join the "Great American Dream." Buy them off with material rewards and they will become the exhibits of the goodness of the system, the Edward Brookes. Dylan warns the blacks not to sell out to this appeal for he does not w want the revolution betrayed by its vanguard. The rest of the song is the story of what happens to those who get taken in using the example of what happened to those who bought the Christ myth.

Frankie Lee panicked, dropped everything and ran, and discovered that he had been suckered by Judas. "What kind of house is this," he said, "where I have come to roam?" "It's not a house" said Judas PRIEST, "it's not a house, it's a home." Frankie knows Whitey has played a game on him, trembles, loses all control, "over everything which he had made while the mission bells did toll." The Church which arose out of the lie of the resurrection, sends out missionaries to spread its untruths, to "carry the white man's burden." Frankie knows he was duped and "He just stood there staring at that big house as bright as any sun, with four and twenty windows and a woman's face in every one one." Dylan compares the church with a whorehouse and both stand for the final result of capitalism where the human body is sold as a thing. Judas, the tool, of Christ is the one who really loses his manhood, and he, not Christ, dies of thirst, in the arms of Jesus.

Only the neighbor boy, who carried Jesus to rest and was into the plot understands his guilt and knows that "nothing is revealed." Dylan is back into his don't follow leaders think, for cats who think they dig divine truth are plastic cats looking for imitators. Beware those who think they can turn eternity into paradise, and try to sell their vision to followers. Especially those who thhink that the formula for truth never changes, but stays the same and can be expressed in a reactionary established institution like a church.

Dig this: "Well the moral of the story, the moral of the song, is simply that one should never be where one does not belong." Don't be co-opted for the benefit of other people who want to screw you. If you think you're into a good thing then express it in your life style not the palaver of the preacher. Christ goofed on people, and they made him into a God. That says something about all gods, all gurus, leaders, missionaries.

"So when you see your neighbor carryin something, Help him with his load." Dylan turns the don't into the do -- if one should not be where he does not belong he should be where he does belong. But how does he know where he belongs? Christ said help thy neighbor but that's no help in distinguishing between the guy who helps others only for what's in it for him from the guy who loves other people.

"And don't go mistaking paradise for that home across the road." To me this means that looking for Utopia is like chasing your shadow, and don't listen to anyone who thinks he's caught it. This is Dylan's own big hangup because he alternates between thinking he's found it (as in the preceding cut *All Along the Watchtower*) and thinking that it doesn't exist. So he puts down those who think they have the key to understanding him by saying "Nothing is revealed."

by C. R. Lawn

CHILDREN OF GOD

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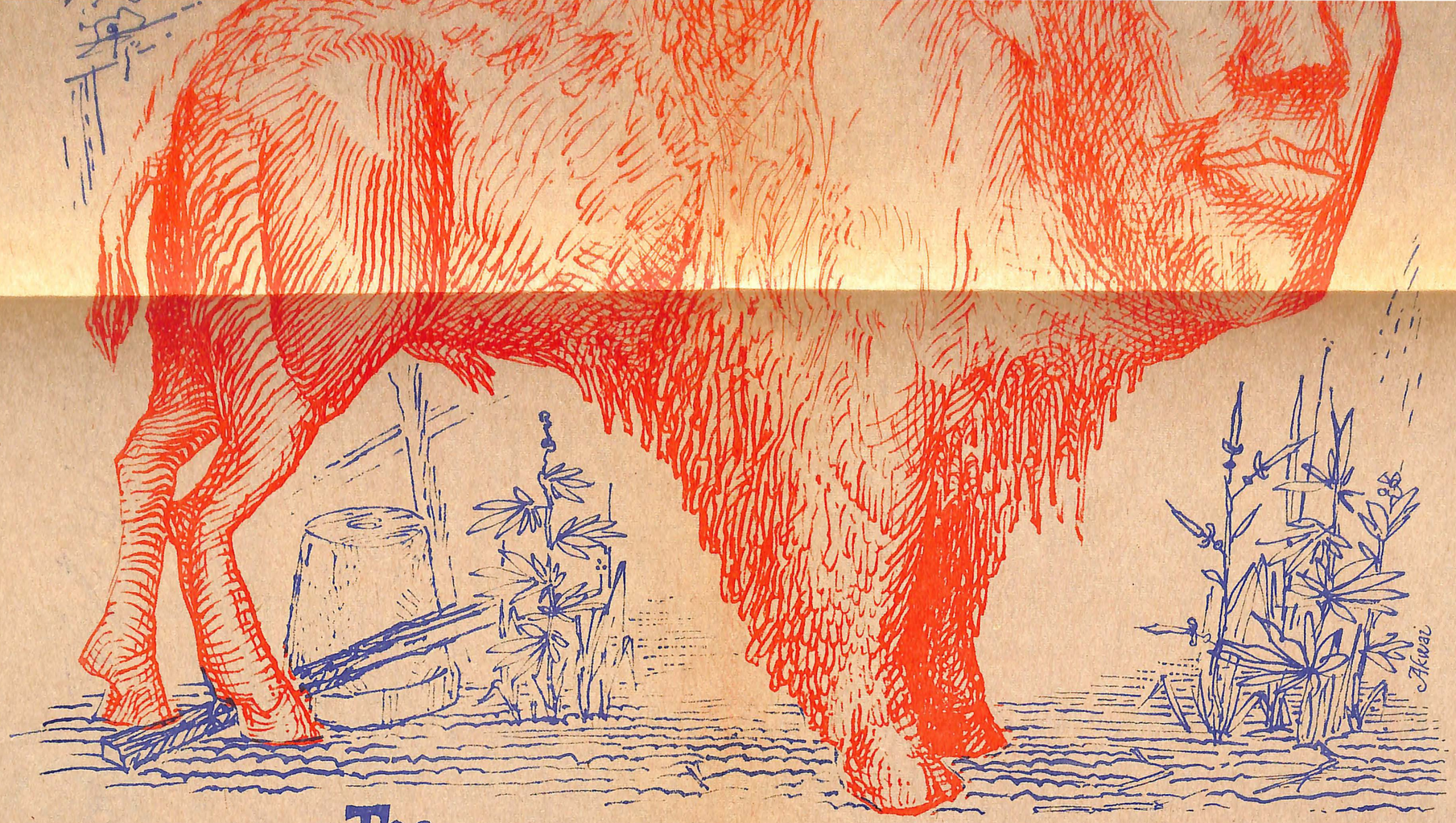


The Motha Buffalo

HABITAT: NEW HAVEN & ENVIRONS. SCIENTIFIC NAME: *Motha narcobison.* Like the Sheffu-Loftu Buffalo *M. phoqua,* he feeds on plants and other lateblooming evidence. A badtempered antihero in the Animal World, he has no tolerance for needling and very little speed. Clumsy in the field, his gait is marked by stumbles and bad trips. AMONG the hazards of the Motha are its frequent sojourns in search of grass — the beast tramples all in its path, leaving dung and busting flower pots — and its view of the benign Hippiepotamooch as a threat to survival. So tenaciously does it cling to the latter conviction, even protective fences set up by the Zoo-preme Court cases are of no avail. MEAN & DANGEROUS to humans, he for some reason rarely attacks the Mob. Thus if smelled by him and turned on, you will be safe if you do not back up against the wall but hide in a mass of bystanders instead. Broken Staff Propaganda © 1969 THE SPECIES is highly susceptible to 'Hoover-in-mouth' disease. Selective hunting can hold this disease in check by making many Buffalo Bulls defunct.

REVOLUTION !

by Mark Tushnet

I don't suppose many people on the New Left think that "orthodox" Communist Parties, even in Europe, are Good Things. I do. I think that the failure of the French and Italian Parties actively to pursue electoral dominance, surely within their grasp, immediately after World War II was a blunder of the first magnitude. It has taken twenty-five years to remedy that error, but recent events in France and Italy give me hope.

But those events do not particularly involve the student rebellions which M. Cohn-Bendit celebrates. The Left-Wing Alternative he perceives in those rebellions is not in itself a prescription for a successful revolution, though coupled with the electoral politics of the Communists whom he despises, the alternative may contribute to the seizure of power by conventional means. Cohn-Bendit scores the French Communists for failing to support the student rebels and for ending the workers' general strike. In the first place, this displays an astonishing disregard for the real accomplishments of the Communists. In Cohn-Bendit's narrative, the students strike, and suddenly, magically, the workers, led by non-Communists, join and start a general strike. I don't know enough of the details of the strike to comment on the accuracy of the narration, but what appears immediately is that for workers to conceive of a general strike as a political and economic tactic, an extended period of radical trade union activity is necessary. And whatever the Communists' sins in 1968, they, and not the students, did the preparatory work.

Even more, Cohn-Bendit attributes to "bureaucratization," incidentally an indication of Cohn-Bendit's infatuation with American sociology, the Communists' response. More plausible is the suggestion, which Cohn-Bendit skirts over, that the Communists feared an attack by DeGaulle and the Army against Stalinism and Russian Communism. Cohn-Bendit merely says that the revolutionaries were willing to fight to preserve the revolution, but political leaders who have some regard for human life cannot afford to be so irresponsible. The Communists believed, reasonably enough, that they were close enough to electoral victory that continued capitalist oppression for a period of five or ten years would be less destructive of life and liberty than a bloody civil war. In addition, the time to fight is after the revolution has been substantially achieved, so that the attackers can be seen as counter-revolutionaries and not the forces of order.

(Incidentally, though I accept the analysis set out here, it may be wrong. But surely it was neither evil nor counter-revolutionary for th French Party to have accepted it, even though Cohn-Bendit would have us believe otherwise.)

All this is an interesting commentary on the French situation, but Cohn-Bendit claims more. He believes that the French experience, as part of a world-wide student uprising, provides forms of spontaneous action which other movements should should adopt. I'm afraid that a spontaneous revolution is doomed, and what Cohn-Bendit says reinforces that belief. Put aside the specific historical factors in the French situation (which an honest Marxist ought never to do): a long history of radical union activity, a large Communist Party, and a President who would claim to act in the name of order for the third time. Spontaneity in a revolution leads inevitably to a dissipation of the energy of the revolution's supporters. As Cohn-Bendit himself shows, workers who had not been educated out of a desire for order pure and simple can too easily be led away from the revolution. It's all well and good that participatory forms of organization spring up in the midst of the revolution, but what is needed are those organizations five or ten years before the revolution.

Cohn-Bendit is not a substitute for Marx or even Lenin. They knew how to seize on revolutionary situations, transform them into revolution, and consolidate the gains of the revolution. All that Cohn-Bendit really does is point out that students may sometimes help create a revolutionary situation. That's nice, but it's not enough. The difficulty lies in making the revolution. For that, Cohn-Bendit's alternative, spontaneity, won't do.

Obsolete Communism: the Left-wing Alternative, by Daniel and Gabriel Cohn-Bendit. McGraw-Hill Book Company, 1968. 256 pages, $5.95.

In the first section of the book (it is divided into four) Cohn-Bendit stresses the theme that the movement which occurred in May and June of 1967 was carried out without the aid of organized leadership and that such leadership was unnecessary to the movement. In describing the May 3 occupation of the Sorbonne he points out the "spontaneity of the resistance—a clear sign that our movement does not need leaders to direct it..." He explains how the students defended themselves against the CRS (French version of the Tactical Police) without a definite plan: "every barricade became a center of action and of discussion."

Cohn-Bendit believes that a revolution was quite possible during the summer of 1967, claiming that the students and workers were on the verge of overthrowing the government. He engages in a fascinating description of the spontaneously-formed "action committees," whose functions were, among others, to tend the wounded, collect funds, and to distribute food to the strikers. The local committees met once a day and took care of pamphlet-writing, typing, duplication, printing, and hosts of other tasks. These committees were open to all, and were autonomous both on the local and national level.

In the chapter on the workers, the younger workers are earmarked as the most militant. To illustrate one of the forms the struggle took, Cohn-Bendit cites the case of the AGF (France's second largest insurance company). The key demands of the workers were:

(1) The AGF should be run by all those working in it.

(2) The present management should be relieved of their posts.

(3) The internal hierarchy is to be abolished. Every employee, no matter what his job, will receive the same pay, based provisionally on the mean wage bill for May (i. e., the sum of all wages divided by the number of workers).

(4) All property and stock of the AGF will become the property of all, managed by all, and safeguarded by all at all times.

Perhaps the most fascinating part of the book is the section on the bureaucracy of the French Communist Party, and its trade-union arm, the CGT. Here is Cohn-Bendit at his best as he skilfully unmasks the role of the Communist Party in painting the university students as agitators and troublemakers. In previous French strikes, he says that "the basic strategy of the CGT was to oppose any call for a general strike, and to keep the struggle at the local level." The present union leaders are accused of using the workers' struggle for their own advantage. In the universities, the Communist Party tried to stop all direct action. He shows how the CGT broke the general strike of May and June by going to the workers of each industry in turn and telling them that the others had gone back to work.

Cohn-Bendit's explanation for the reactionary role of the French Communist Party is twofold: first, self-interest, and second, subservience to the Soviet bureaucracy. The danger of the role, he points out, is that it makes excellent propaganda for the bourgeois media, which have only to conjure up the spectre of the Soviet Union's Stalinist nightmare to show the workers that socialism is not for them.

The fourth and final section is devoted mainly to a theoretical discussion of the nature and strategy of Bolshevism. What Cohn-Bendit seeks to show here is that the Bolsheviks were responsible for holding back the Russian Revolution between February and October of 1917.

The conclusion and the moral of the story is that "the setting up of any party inevitably reduces freedom of the people to freedom to agree with the party." Militant minorities, claims Cohn-Bendit, must not act outside revolutionary movements, but with them.

David Kricker

Paraphernalia

bureaucrats are predictable!

1631 Chestnut Street, Philadelphia

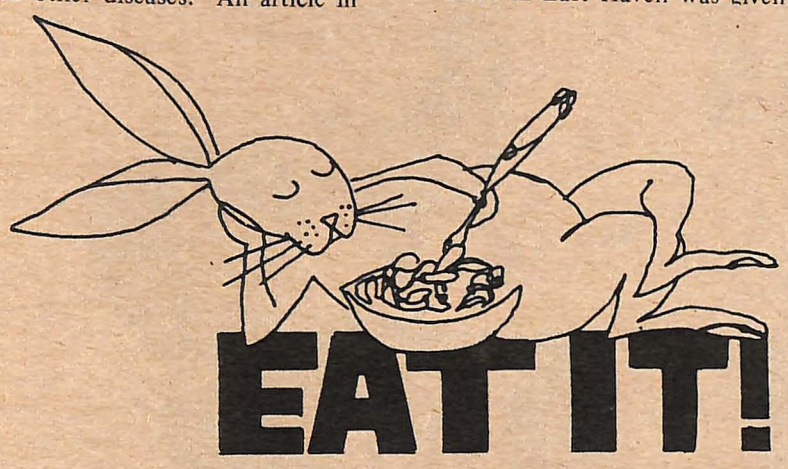
Delano, June 2–"More than 35,000 recorded applications of economic poisons were used in 1968 in the Delano area alone," stated Ceasar Chavez, Director of the United Farmworkers Organizing Committee, in a recent letter to Quintin Reynolds, President of Safeway Stores, the largest purchaser of grapes in the nation. Over 100 tons of DDT are sprayed annually over grape vineyards, to name just the most common pesticide.

Chavez pointed out that virtually nothing has been done to curb the use of deadly pesticides of the nerve gas variety. Nor has anything been done to curb the use of DDT and other pesticides whose residues do not decompose or dissolve readily in water and which remain toxic for ten years or more.

"More workers have reported symptoms of chemical poisoning this year than in the three previous years," Chavez's letter continued. "Vomiting, impairment of vision, severe skin rashes, acute nausea, and dizziness were the most common symptoms reported." To back up Chavez' warnings, the California State Department of Public Health has revealed statistics that show that 200 to 300 California farm workers are poisoned every year from having to work in close proximity to these poisons or in fields where they have been sprayed. A dozen or more farm workers a year are fatally poisoned. And literally thousands suffer from skin infections and burns and other less serious effects.

Since the Union's campaign began over a year ago to regulate the use of these pesticides, virtually nothing has been done by growers or state officials to make meaningful reforms. The billion dollar-a-year pesticide industry, growing at the rate of 16% a year and especially concentrated in California, has blocked even such basic steps as banning the use of DDT. Even the California Farm Bureau has endorsed such a ban, but in spite of much publicity and study, nothing specific has been done to end the use of DDT.

The case of DDT is of special concern to farmworkers because studies show that in the San Joaquin Valley farmworkers already have dangerous amounts of DDT in their bodies. DDT concentrations in the human body have been linked with causing cancer, leukemia, and other diseases. An article in *Medical World News* (March 14, 1969) shows the proven link between DDT concentrations in mice and the rate of cancer.



To inform the citizens of Connecticut concerning the use of pesticides on table grapes, the Connecticut Grape Boycott Committee passed out leaflets throughout the state at stores which refused to remove the Grapes of Wrath from their shelves. The major chain stores still handling grapes are Mott's Shop Rite and Stop and Save. Committees in Willimantic, Middletown and Hartford launched similar campaigns. In New Britain a very active committee organized consumers and pressured several stores and one small chain store to remove those forbidden fruits of exploitation.

In New Haven, the area is fairly "clean"–however, A & P, which verbally committed itself not to purchase any more grapes pulled a little quickie on the customers. Apparently the district office had purchased some boxes of grapes, which were surreptitiously distributed to some stores. But the committee was well aware of these maneuvers. A State-wide check was immediately conducted. An A & P store in East Haven was given the opportunity to sell these grapes. The Committee and several members of local consumer pressure groups went to investigate the front in East Haven. When they arrived all the grapes were gone. The Group then proceeded to check ten other stores in the North Haven and Branford areas; all of these stores were clean. The biggest problem is yet to come because a multitude of fruit stands still carry grapes.

Another area which is causing nationwide criticism is the purchase of table grapes by the Department of Defense. In the accompanying chart one can see that the U. S. government is trying to smother Viet Nam with these grapes. However the government is missing a great opportunity and at the same time creating a possible health hazard within our forces. Uncle Sam should send the grapes to the north; with all the DDT on the fruits, it wouldn't be long before the people of the north would suffer the aforementioned symptoms.

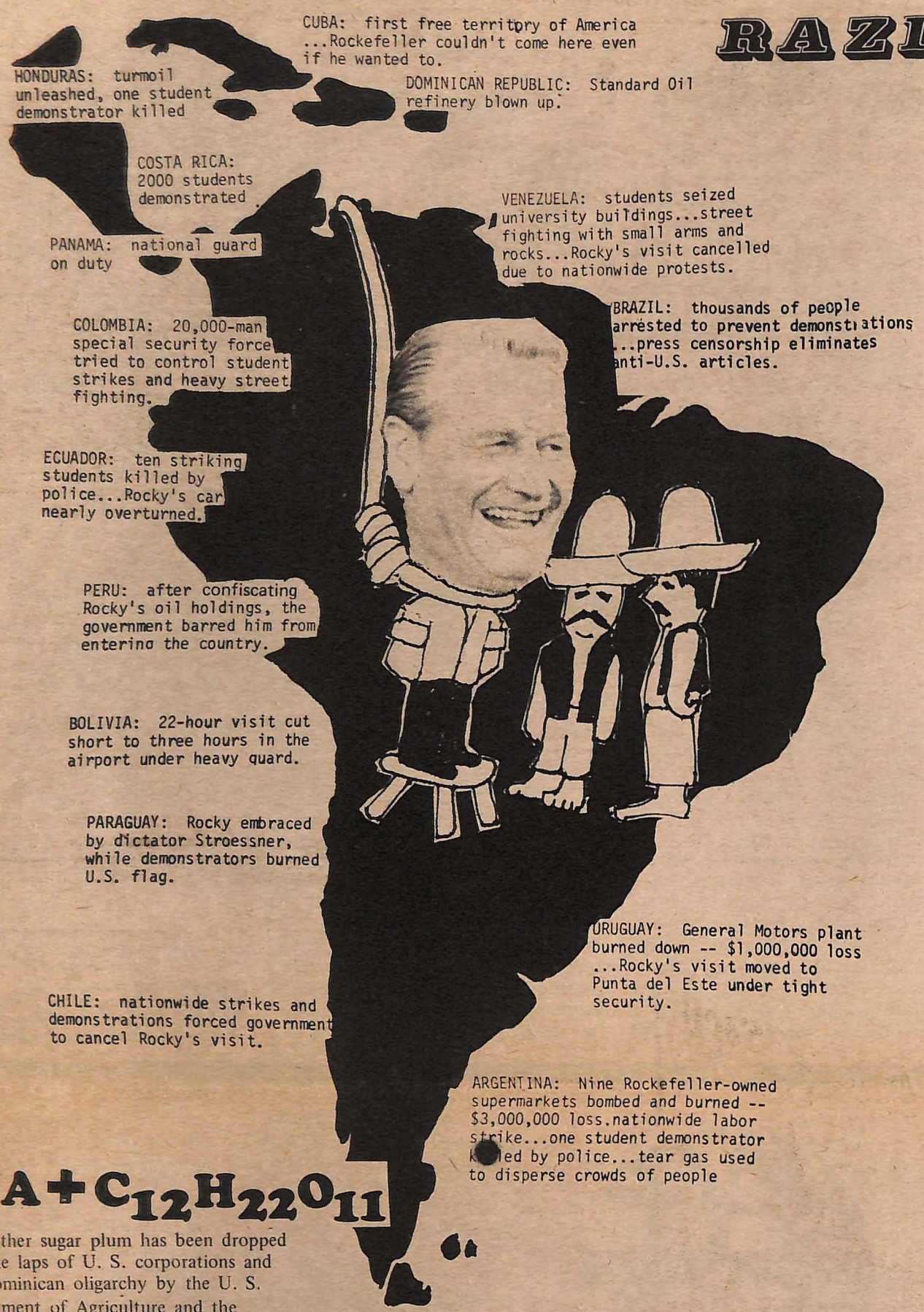
Many people in Connecticut believe that the strike is over because the ten growers have sat down to negotiate with the union. But as of last week, the negotiations were temporarily broken off because the growers would not agree with a $2.00 and hour wage and a successor clause. It should be pointed out that these ten growers represent only about 25% of the table grape industry. The boycott is in full swing and will continue to be until all of the grape growers have negotiated a contract with the union.

The Connecticut Grape Boycott Committee located at 67 High St. (Dwight Hall), New Haven is coordinating the boycott throughout the state. Mike Vasquez, a farmworker, and Joaquin Avila are in charge of the committee. Two persons to conduct such a task are not enough. People are needed to help in the office, to conduct checks on local stores, to assist in writing a newsletter, to make posters, to help in picket lines, to type leaflets, etc., etc.

The farmworker has waited for over 60 years to gain social justice, better working conditions, and a chance to re-establish his dignity. The farmworker can't wait any longer: He NEEDS YOU!

For further information call 777-5180 or 787-3131, ext. 2116.

RAZING CANE



NEW YORK (LNS)-- The venceremos brigade--to consist of 300 machete-wielding Americans--will head for Cuba in late 1969 and early 1970 to help harvest a record crop of sugar cane.

The Cuban people expect that the 1970 harvest--for which they've set a goal of 10 million tons--will be a turning point in economic self-sufficiency for Cuba.

A group of U.S. movement activists is organizing the brigade. Members will include radicals with varying amounts of political experience.

A statement issued by the National Executive Committee of the Venceremos Brigade explains its purpose:

"Cuba was the first liberated territory in the Western Hemisphere, but her revolutionary struggle against imperialism and underdevelopment continues. The most critical battle in this struggle will be the 1970 sugar harvest (zafra).

"People inside the United States talk a lot about solidarity with oppressed people in other countries. The Venceremos Brigade will be a group of Americans who will actively and materially support the Cuban revolution by working in the 1970 zafra. At the same time, brigade members will also have a chance to learn about the Cuban Revolution from their daily experience there."

The brigade was first conceived of by several Americans who subsequently discussed it in Havana with representatives of the Cuban government. Cuban officials have indicated that the brigade members will be welcome.

Who should apply to join the brigade? Everyone should.

The members of the national executive committee include Arlene Eisen Bergman of The Movement, Karen Ashley and Julie Nichamin of SDS, Allen Young of Liberation News Service, Jerry Long of Chicago Newsreel., John McAuliff of the Committee of Returned Volunteers, Al Martinet of La Raza, Dave Dellinger of Liberation Magazine, as well as representatives from the National Organizing Committee, the New York High School Student Union, the Black Panther Party and the Revolutionary Union Movement. SDS and the Panthers have given formal organizational endorsement to the project.

Participation will provide a concrete way for Americans to oppose the attempts of the U.S. government to strangle the Cuban revolution.

The 300 participants in the brigade will leave for Cuba in two groups, half in November 1969 and half in January 1970. Each group will cut sugar cane for two months.

Details concerning transportation arrangements and costs for the groups are still being worked out. But a spokesman for the executive committee said that financial need should stop no one from applying. Local fund raising efforts by groups and individuals, as well as a national fund, will be organized.

For further information and application forms, contact us.

CIA + $C_{12}H_{22}O_{11}$

Another sugar plum has been dropped into the laps of U. S. corporations and the Dominican oligarchy by the U. S. Department of Agriculture and the Dominican government. When 100,000 tons of Puerto Rico's unused sugar quota were reallocated to other countries by the Agriculture Department, the lion's share (61,250 tons) went to Dominican producers.

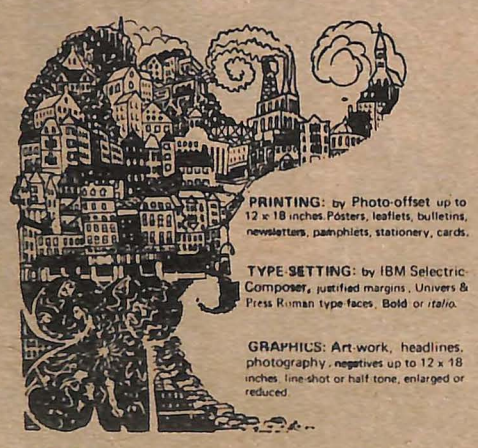
It happens that a major "Dominican" producer, South Puerto Rico Sugar Co., is a subsidiary of the U. S.-owned conglomerate, Gulf and Western Industries. A company with notoriously close connections to the Johnson Administration, G&W had everything to gain from the 1965 Dominican intervention. As the lucrative U. S. sugar quota for the Dominican Republic climbed after 1965 (it's now the largest in Latin America with a total of 660,949 tons for this year), G&W has reaped fat profits from its Dominican subsidiary, and has begun to develop new operations on its 300,000 choice acres.

In the city of La Romana, where the company owns one of the world's largest sugar mills, G&W is developing an industrial "free zone" under a 30-year contract with the Dominican government. The agreement permits 20 years of tax exemption to manufacturers and exemption from duty and excise taxes on materials used for the production of goods and articles. G&W is already constructing a cement plant in the zone and plans to complete in September a 30-room hotel for U. S. tourists and gamblers.

At last we can fully appreciate why all those Marines stormed the Dominican shores in 1965 to crush the revolution for independence.

A third attempt has been made on the life of Antonio Arguedas, the former Interior Minister of Bolivia, who turned over Che's diary to Cuba and who later admitted to working for the CIA. Arguedas and other Bolivian officials, including the assistant director of the Criminal Investigation Office, believe that the attacks were made by CIA agents in response to Arguedas' revelations about CIA operations in Bolivia and other Latin American countries.

Arguedas indicated that he is prepared to reveal the identity of the head of the terrorist group responsible for the assassination attempts, a group which was organized by the CIA and which includes members of the Bolivian armed forces.



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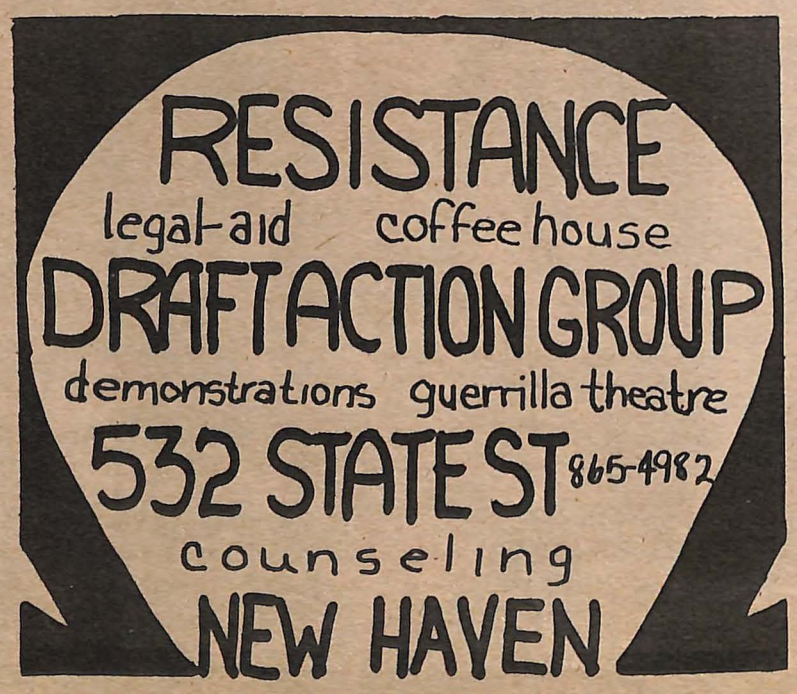


RECORD REVIEWS

While 1969 may be regarded as the Golden Age of the Moon Era, rock devotees will have to look back to 1967 or so. Remember Haight-Ashbury? Peppers, Fish, Airplane and Grapes were all reaching first fruition. 1967 marked the emergence of definitive new rock forms (unified, as in Sgt. Pepper), and the beginnings of a "San Francisco" sound (Country Joe, the Jefferson Airplane, Moby Grape). It seemed as though there were an infinite number of good new albums and that you could never possibly buy them all and catch up. It took two years, but here we are sitting in the midst of a rock depression waiting for the next breakthrough. Typically, what has happened is that after a successful first album, both artistically and financially, a group will doom itself into mere repetition of the forms of their first album with none of the flash or brilliance. Country Joe's *Electric Music for the Mind and Body* perfectly captured the spirit of spaced-out Northern California. But after that they became hung up with Vietnam and the Ghetto. This may make for good politics, but it has produced shitty music, in comparison.

In general, the basic forms of rock have been played out. To a large degree, rock is becoming tiresome and repetitious. Then again, as Country Joe points out, our heads were fresh and clean two years ago. Salvation through acid and all that. But Viet Nam is stronger than acid, or so it seems. Two years ago our worlds were smaller and we were going through the same changes as the musicians. It was all cozy, intimate, and naive. Joe has a line in *Superbird* about making LBJ drop acid. Would you trust Richard M. Nixon with 250 mics?

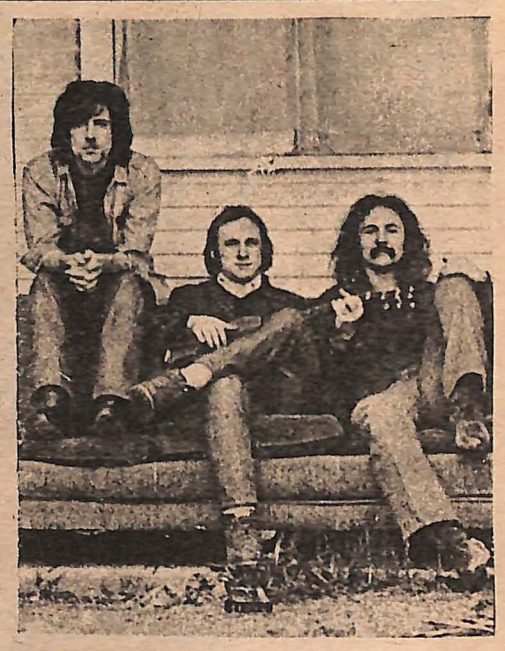
Soft Parade

Jim Morrison is a media master, no question about that. The first album neatly captured the sex-dope-salvation triangle for all time. Or to hear it from Morrison, a self-described erotic politician, "We are interested in...chaos." Semantically indistinguishable. So we played along with the game for a while because the album knocked you out if you were stoned. Then came *Strange Days* with no instrumental pyrotechnics but the same themes and, ugh, *Horse Latitudes* which incidentally he wrote in high school. The fourth album is, I think, an attempt to break out of the sameness that has been plaguing them. The first thing one notices is the use of strings and brass to produce a fuller sound. Also he (Morrison) is double or triple tracked vocally. Clever, but not original. The songs themselves are largely culled from singles and their flip sides. *Touch Me* is nice, even if it sounds very Top 40. *Tell All the People* is our great synthesis of erotic politician with Christ image martyr rock. "Tell all the people, if they want to be free, they've got to follow me down." Only fairly blatant. The Doors were supposed to do a concert in a bullring in Mexico City. Symbolism, my dear Watson.

The long title cut, *Soft Parade*, is what saves the whole album. Formally very similar to the developmental line of *The End, When the Music's Over, Not to Touch the Earth.* Loosely structured poetic images linked by musical constancy. What differentiates *Soft Parade* from these is Morrison's newly found sense of humor. It's subtle but definitely present. "The monk bought lunch." Morrison cracks up at the perfect intentional absurdity of it. Then, solemnly, "This is the trip. This is the best part of the trip. Trip. The best part. What did he say?" He knows he's manipulating. And he can judge people's reactions. I don't think he cares

Mitch Kapor

CROSBY, STILLS, AND NASH
Atlantic/ SD 8229



Three musicians, three styles, all united on this, their first album. David Crosby, formerly with the Byrds, plays rhythm guitar. His music is his own composition of folk, soft rock, with a mild jazz attitude. Steve Stills, who played second lead guitar for Buffalo Springfield, has a form which is rooted in rock, folk rock, and country rock. He plays guitar, organ, and bass. The third member of the band, Graham Nash, is a refugee of the Hollies, a British band from which American Bubblegum music has evolved (fortunately the music the Hollies played was more complex and creative). Nash brings traces of this style, in a form combined with folk. The three styles blend in a successful way, just as their three voices blend in harmony. One word concerning the "fourth" member of the group. Dallas Taylor, although a strong and creative drummer, seems to fall into the background by treating his role in the group as a studio musician would: he backs the others up, rather than adds to their performances.

The selections can be placed into three three different categories. There are remnants of the Hollies in Nash's *Marrakesh Express* (which has been released as a single) and in *Pre-Road Downs.* Folk emerges with excellent harmony in Crosby's *Guinnevere* and Stills' *Helplessly Hoping. Suite: Judy Blue Eyes* and *Wooden Ships* (the two best cuts) are plain, straight rock. Most of the lyrics are personal, and it appears that two of Stills' songs (*Judy Blue Eyes* and *You Don't Have to Cry*) were written to Judy Collins, Stills' fiancee.

In all, the album is a highly successful, highly creative work, based on three styles and good harmony.

GOD ADVISING COP--MAYOR OF MINNEAPOLIS

Minneapolis, Min. (LNS) "I'm the best qualified yet," said Charles Stenvig, the new mayor of Minneapolis, and a police detective with 15 years on the force, "counting the military".

"Right now the Mayor's main job is being head of the police department," said Stenvig. And for added assurance, "My chief adviser is going to be God, and don't you forget it."

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PATRIOTIC MATCHING GAME!

1 "The truth is we are all caught in a great economic system which is heartless."

2 "There are a thousand hacking at the branches of evil to one who is striking at the root."

3 Tom, Tom, the piper's son,
Stole a pig and away he run.

4 "Electric rollers are a girl's best friend these days....almost everyone, it seems, is using them."

5 "Capitalists generally act harmoniously, and in concert, to fleece the people."

6 "If you have to make an arrest, keep a smile on your face as you drag the sons of bitches out."

7 "God forbid we should ever be 20 years without a revolution."

8 "The principle underlying capitalistic society and the principle of love are incompatible."

9 "I believe I was the only President in this century who presided over a war in which there was no censorship whatever of news dispatches."

10 "There is a sneer behind their every smile and a vicious lie in their every promise of Utopia. If the land whose banners they carry is Utopia, then let them go there and enjoy it! America is good enough for us and we do not want it tainted by the poisons of foreignisms."

11 "I am an anti-imperialist. I am opposed to having the eagle put its talons on any other land."

A Dr. S.I. Hayakawa

B Mark Twain

C Mother Goose

D J. Edgar Hoover

E Woodrow Wilson, 1912

F Erich Fromm

G Henry David Thoreau, 1858

H Abraham Lincoln, 1837

I Thomas Jefferson, 1787

J N.Y. Post, Women's column

K Lyndon B. Johnson

Answers on Page 4

ongoing pleasures

Guerilla Theater Meetings—Yale Cross Campus	Daily at 4:00
Resistance Communal Dinners—Enormous Room, 211 Park	Mondays at 6:00 food or $1.00 donation
Jewish Community Center Coffeehouse—1156 Chapel	Wednesdays 7:30–12:00 $.50
Bluegrass Music: Billy Hamilton and the Ohio River Boys Enormous Room, 211 Park	Thursdays 8:30–11:30 $1.00
The Workshop: Drama, Music, Film—Pumpkin Hall, North Haven High School	Saturdays at 8:00 $.25
Folk Music—Local talent—Enormous Room, 211 Park	Saturdays 8:30–1:00 $1.00
Chess Workshop—The Exit	Saturdays 3:00–6:00
Saturday Farmer's Market—490 Boulevard	Saturdays & Sundays 7:00 a. m.–1:00
Carillon Concerts—Yale Memorial Carillon	Sundays at 3:00, Thursdays at 7:30
International Folk Dancing—Hendrie Hall, 165 Elm	Sundays 9:00–11:00 (instruction 8–9) $.25
Sunday Flea Market—490 Boulevard	Sundays 7:00 a. m.–2:00

natural Pleasures

Beardsley Park Zoo, Bridgeport	Open Daily Sunup to Sundown
Hubbard Park Zoo, Meriden	ditto
Mohegan Park Zoo, Norwich	ditto
Stamford Museum and Nature Center Zoo	ditto
Old Macdonald's Farm—South Norwalk	$.50
Emerson's Zoo—Newington on Rte. 15	Daily 9:30–dark "Adults" $1.00
West Rock Nature Center—Wintergreen Ave.	9:00–dark
New Canaan Bird Sanctuary and Wildlife Preserve, Old Stamford Road, New Canaan (exit 3 off Merritt)	free anytime—18 acres

historic pleasures

Peabody Museum—170 Whitney Ave.	Weekdays 9–5, Sundays 1–5; $.25
Branford Trolley Museum—River St, East Haven	Weekdays 10–5, Sat-Sun 1–6; trolley rides $.50
Winchester Gun Museum—corner Winchester and Munson	Monday–Saturday, 1–4
American Clock and Watch Museum—100 Maple, Bristol	Daily except Monday, 1–5
Mystic Seaport (ship museum)—Mystic, Conn.	Daily 9–5, $2.50
Center Church Crypt (colonial gravestones)—Center Church on the Green	Tours Tues.–Fri., 9–12 and 1–4:30, Sat. 9–12
Barnum Museum—804 Main St., Bridgeport	Monday–Friday, 2–4:30
Farmington Museum—37 High St., Farmington	Tues.–Sat., 10–12, 2–5; Sun. 2–5 $.50
Mark Twain Memorial—351 Farmington Ave, Hartford	Tues.–Fri. and Sun., 2–5, Sat. 10–5 $.75
Hartford State House (historical museum)—800 Main St.	Tues.–Sat. 12–4 $.50
Henry Whitfield State Historical Museum—Whitfield St., Guilford	Daily except Monday, 10–12, 1–5 $.50
Hyland House—86 Boston St., Guilford	Daily 11–5 $.50
Thomas Griswold House—161 Boston St., Guilford	Daily 10–5 $.50
Judson House—967 Academy Hill, Stratford	Daily 11–5
Pardee–Morris House—325 Lighthouse Rd	Daily except Mon. 10–5, Sunday 2–5; contribution
Hill–Stead Museum—Farmington	Wed., Thur., Sat., Sun. 2–5 $.50
Old Mill Country Store—Saltonstall Place off Rte. 1 at the East end of East Haven	Daily 9–6
Silversmith Country Store—at Yankee Silversmith Inn, exit 66 off Merritt, Wallingford	
Bridgeport Planetarium—Park Avenue, Bridgeport.	Showings Tues., Thurs. 3:30; Sunday 2:00, 3:00, 4:00

tb, vd, blt

TB Chest X-Ray Clinic, Mondays and Thursdays, 11:00–1:00, Thursday evenings 7–9, 1 State Street, 1st floor.

Yellow Fever Clinic. By Appointment. Call 562-0151, ext. 437.

Free Immunization Clinic, primarily for New Haven pre-school and school children. Thursdays, 2–4, 1 State St., 1st floor. Polio, Small Pox, Diptheria, Whooping Cough and Tetanus.

VD Clinic, free to Greater New Haven residents; Mondays, Wednesdays and Fridays, 10–12 noon and 4–5, 1 State Street, first floor.

Planned Parenthood Center, 406 Orange Street. Clinic hours: Monday evening, Wednesday afternoon and Friday morning. Medical services and supplies available; call for an appointment: 865-4250.

Department of Health Family Planning Clinic 46 Webster Street, New Haven. Clinics also held at the Skill Center, Quinnipiac Terrace, Rockview, and Brookside Medical services and supplies available, Fee: $1.00. Call for appointment: 776-8763.

AFTER THE OINK

This pocket lawyer is provided as a means of keeping people to date on their rights. The police forces are constantly trying to pretend that rights are extended equally to all people. Cut this out, and carry it with you; prevent them from acting illegally.

(1) If you are stopped and/or arrested by the police, you may remain silent; you do not have to answer any questions about alleged crimes. You should provide your name and address only if requested to do so, although it is not clear that you must. At all times remember the fifth amendment.

(2) Even if a police officer is in uniform, ask him to show his identification. He has no authority over you unless he properly identifies himself. Beware of persons posing as police officers. Always ask for his badge number *and* his name.

(3) Police have no right to search your car or your home unless they have a search warrant, probable cause or your consent. They can conduct no exploratory search, that is, for evidence of crime generally or for evidence of a crime unconnected with the one you are being questioned about. (Thus, a stop for an auto violation does not give the right to search the auto.) You are not required to consent to the search; therefore, you should not consent and should state clearly and unequivocally that you do not consent, in front of witnesses if possible. If you do not consent, the police will have the burden in court of showing probable cause. Arrest may be corrected later.

(4) You may not resist arrest forcibly or by going limp, even if you are innocent. To do so is a separate crime of which you can be convicted even if you are acquitted of the original charge.

(5) If you are stopped and/or arrested, the police may search you by frisking you on the outside of your clothing. You can be stripped of your personal possessions. Beware that anything you carry that includes the name of your employer or friends will be examined by the police.

(6) Do not engage in "friendly" conversation with officers on the way to or at the station. Once you are arrested, there is little likelihood that anything you say will get you released.

(7) As soon as you have been booked, you have the right to complete at least two phone calls—one to a relative, friend or attorney, the other to a bail bondsman.

(8) You must be allowed to hire and see an attorney immediately.

(9) You do not have to give any statement to the police, nor do you have to sign any statement you might give them, and therefore you should not sign anything. Take the Fifth and Fourteenth amendments, because you cannot be forced to testify against yourself.

(10) You must be allowed to post bail in most cases, but you must be able to pay the bail bondsman's fee. If you cannot pay the fee, you may ask the judge to release you from custody without bail or lower your bail, but he does not have to do so.

(11) The police must bring you into court or release you within a few hours after your arrest (unless the time ends on a weekend or a holiday, and they must bring you before a judge the first day court is in session).

(12) If you do not have the money to hire an attorney, immediately ask Legal Assistance Association (New Haven Legal Aid), 169 Church, 772-3340, to get you an attorney without charge.

cut-snippity-snippity-snap-snap-puff-puff-wow!

THURSDAY	24	l. c.† *georgy girl*	
	24	exit–*"This Property is Condemned"*	12:00 $.25
	24	oakdale–*Jack and the Beanstalk*	11:00 a. m. $1.50
	24	exit–john david's blues band	9:00 $1.50
	24	Yale art gallery lecture & tour "Ancient Art"	1:00
	24-26	New Haven Free Theater–*an evening with Sweeney*	8:30
FRIDAY	25	l. c. *attack*	7:00 and 9:45
	25	exit–golden nectar goodtime jug band	8:30 $1.50
SATURDAY	26	yale bowl–Peter Paul and Mary	8:30 $7, $5, $3
	26	Palmer Auditorium–paul taylor dance company, Conn. college, New London	8:30
	26	ninth annual Guilford antiques festival	
	26-27	state grange fair–durham fairgrounds	
	26-27	sixth annual old saybrook outdoor art show	
	26	l. c. *the great dictator* (chaplin)	
SUNDAY	27	oakdale–the beach boys	8:30 prices not yet available
	27	tricolor farm horse show–Greenwich	
	27	elm city kennel club dog show–bethway kennels showgrounds, carrington road, Bethany	
MONDAY	28	l. c. *my little chickadee* (w. c. fields)	
TUESDAY	29	l. c. *doctor strangelove*	
	29	exit–kama sutra discussion and participation (?)	9:00 $.25
	29	Yale art gallery tour and lecture "Art of the Middle Ages and Renaissance"	2:30
WEDNESDAY	30	l. c. *persona*	
	30	summer language institute lecture–harkness hall, 100 Wall St. "Ceremonies in the Therevada Bhuddist Countries"	
	30-2/8	New Haven Free Theater–*RATS*	8:30
THURSDAY	31	oakdale–*pinnocchio*	11:00 $1.50
	31	l. c. *petulia*	
	31	exit–whisky blues band	9:00 $1.50
	31	Yale art gallery lecture and tour "Art of the Middle Ages and Renaissance"	1:00

FRIDAY	1	Palmer Auditorium–al huang dance co.	8:30
	1	l. c. *the great escape*	7:00 and 10:00
	1	exit–folk, with mike pope	9:00
SATURDAY	2	litchfield horse show–litchfield	
	2	Palmer Auditorium–paul taylor	8:30
	2	l. c. *eldorado*	7:00 only
	2	exit–fancy (rock band)	
	2	yale bowl–rascals, albert king	8:30 $7, $5, $3
	2	Music Mountain, falls village, Conn.–chamber music	3:00 $3:00, $1.50 students
SUNDAY	3	oakdale–hugh masakela	8:30
	3-25	brookfield craft center–art exhibit	
MONDAY	4	l. c. silent comedy shorts	
	4-9	oakdale–johnny mathis & peter nero	8:30
	4-9	historical festival (canaan railroad days) Canaan, Conn.	
TUESDAY	5	l. c. *black orpheus*	
	5	Yale art gallery tour & lecture "Baroque and 18th Century Art"	2:30
WEDNESDAY	6	HIROSHIMA DAY DEMONSTRATION	5:00
	6	l. c. *8½*	7:00 and 9:45
	6	summer language institute lecture–"Kafka and Marriage"	
THURSDAY	7	l. c. *the seventh seal*	
	7	oakdale–*sleeping beauty*	11:00 $1.50
	7	Yale art gallery thing "Baroque and 18th Century Art"	1:00
FRIDAY	8	l. c. *some like it hot*	
	8	exit–al brown	
SATURDAY	9	l. c. *tobacco road* and *the fugitive*	7:00 only
	9	Palmer Auditorium–alvin ailey dance company	8:30
	9-10	mystic outdoor art festival, Mystic	

†l. c. (linsly-chittenden hall, off high street) is the yale summer film society. Shows, unless otherwise noted, are at 7:00 and 9:00, and cost $.75 except $.50 on weekends, after you've invested $.50 for a membership card.

P. S.: if you want to know what happens after August 9th, get the new VIEW FROM THE BOTTOM, WITHOUT DELAY!!! and if you think of anything to put into it, LET US KNOW, 865-4982.

VIEW FROM THE BOTTOM
532 STATE ST
865-4982
FREE: INDIVIDUAL ADS (MAX 35W)
BUSINESS TRANSACTIONS
20¢ PER LINE
PAYMENT MUST BE ENCLOSED!

name.....
address.....
phone.....

THE ZOO

Help wanted: people to work as staff members at the Exit Coffeehouse, corner of College and Elm. Duties include setting up and cleaning up, handling stage lighting and sound equipment, collecting money at the door, and work in the kitchen. Open almost every night, staff usually works one night per week, 7 p. m. to 1 a. m. Staff receive $1.00 worth of free food on own night, free admission other nights. Inquire in person. Assholes need not apply.

Wanted Spare Change. Send to Box 14, in care of VFB.

WAnted: Roommate(s) to share small apartment downtown. Call 777-9822 and ask for Cher.

For Sale: Bultaco Motorcycle, 1967, 175 cc., climbs trees. Call 777-3864.

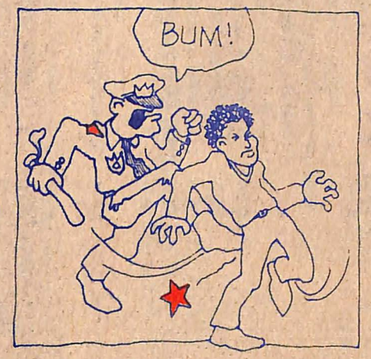
Lost: one small Alligator, answers to the name of Rufus sometimes, last seen in the vicinity of Church and Chapel. Call 865-4982. Reward.

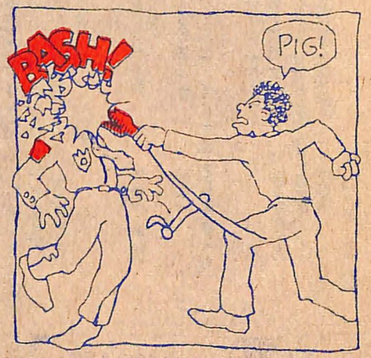
At last! The answer to your kitty litter problems! The Nordquist Reversible Cat! Has to be seen to be believed! Limited Supply–write to box 10, care of VFB.

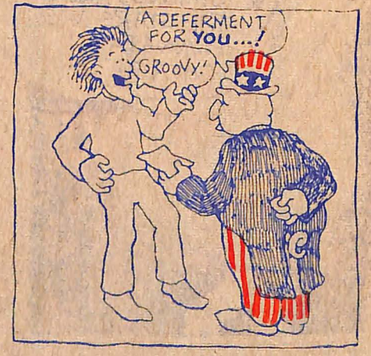
Wanted: Information leading to the arrest/conviction of Rufus, a large runaway alligator. Charges include child molesting and other treasonable acts. Use Caution–he is believed to be armed and dangerous. Last seen in the vicinity of Church and Chapel. Call your local C. A. I. (counter alligator Intelligence) or the NHPD Gator Patrol. Reward.

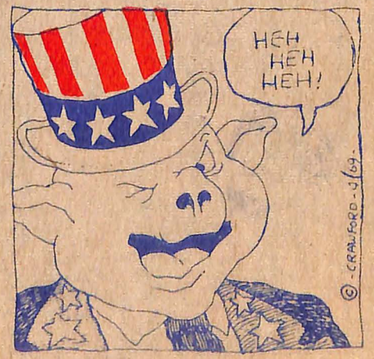
SEX & POLITICS

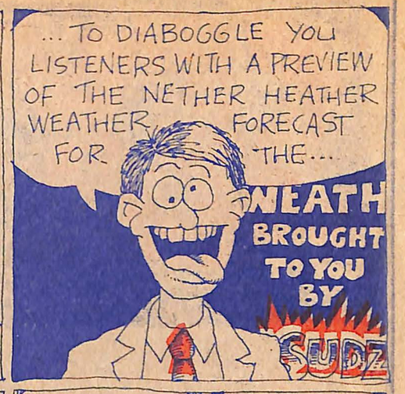
COMICS CORNER

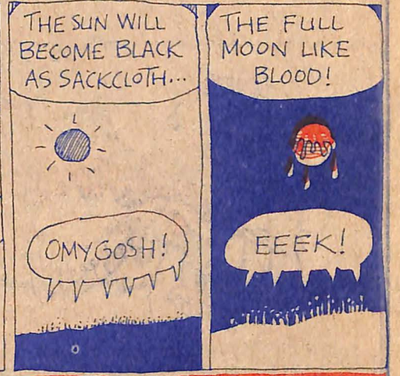


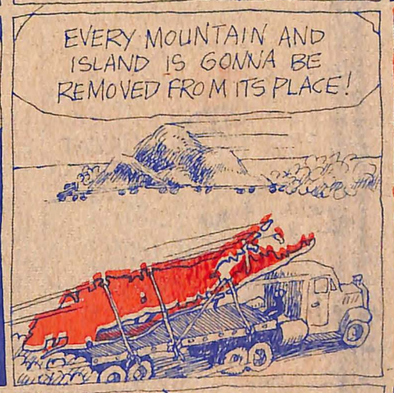












BILL CRAWFORD ©1969

VERBIAGE: MARK T. FENNESSY